

القول المردود

في تفسير

المقام المحمود

**THE REJECTED STATEMENT  
IN INTERPRETATION  
OF THE PRAISED STATION**

By Usamah Muttakin under the guidance of Moulana Muhammad  
Yasir Al-Hanafi

## FOREWORD

BY SHAYKH DR. ABUL HASAN

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

I was forwarded this short epistle in repudiation of the claim that the Holy Prophet (sallallahu alaihi wa sallam) will be seated upon the Throne (Arsh) with Allah subhana wa ta'ala, by the righteous Shaykh, Muhammad Yasir of Bradford, UK. It being the compilation of the noble brother and student of knowledge, Usamah Muttakin, who I have met in the recent past. His riposte is directed at an individual using the screen name – "Ahlul-Isnaad", also known as Raza Hassan. A simple internet search lead to the conclusion that he seems to be closely associated with the methodology of the late Zubair Ali Za'i<sup>1</sup> of Pakistan when it comes to their understanding of the principles connected to Hadith. He is also linked with similar minded disseminators in England and Pakistan that have been the subject of a few responses from this pen.

What is most peculiar is that the named individual has betrayed his own screen name and has not bothered to scrutinize the very narrations he brought forth to propagate his belief in an analytical fashion as determined by sound principles connected to Ulum al-hadith. Indeed, this is not a novel matter, for those who know a little about Salafism in this age have noticed how their putative authorities of the past like Ibn Taymiyya, Ibn Qayyim al-Jawziyya and Muhammad ibn Abdal Wahhab have all used rejected narrations to spread their ideologies and beliefs. This has also despondently continued to be seen in the writings of their modern day writers like the late Muhammad ibn Salih al-Uthaymin<sup>2</sup> et al. Indeed, this is a gross contradiction of their shrill claim to follow only the Qur'an and Sahih ahadith.

It is even more bewildering to note how Raza Hassan failed to provide a single authentic narration from Allah's Messenger (sallallahu alaihi wa sallam) on this matter, and instead went out of his way to promote weak and rejected narrations collated by the Hanbali Shaykh, Abu Bakr al-Khallal (d. 311 AH). Naturally, if Raza Hassan was capable of bringing forth just one Sahih hadith in line with his claims and belief, then his whole sarcasm filled attempt at promoting this view would have had a sounder basis of credibility.

Since this was not witnessed from him as the counter response has demonstrated with succinct brevity and light humour, the onus is on him to show why and how he came to accept the narrations

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<sup>1</sup> See here what his fellow sect members had to say about him - <http://www.darultahqiq.com/zubair-ali-zai-exposed-by-yaser-et-al/>

<sup>2</sup> See here for his aqida and fiqhi positions that are at odds with those from his sect, like the late Bin Baz and Nasir al-Albani: <http://www.darultahqiq.com/differences-between-al-albani-ibn-uthaymin-and-ibn-baz-in-fiqh-and-aqida/>

predominantly from Imam Mujahid ibn Jabr<sup>3</sup> (ra) on this matter using the principles of narrator disparagement (jarh) and accreditation (ta'dil). In order for him to do this he is advised to also answer the editor of *Kitab al-Sunna* of al-Khallal named within this retort by the compiler, who has also weakened these types of narrations promoted by the detractor.

The counter reply is thus of value to the students of aqida (creed) who wish to know where the truth lies, and we ask Allah subhana wa ta'ala to accept this work that was written to defend the real way of the Salaf, and its accepted creed emanating from Allah's Messenger (sallallallahu alaihi wa sallam), as well as those who imitated his path in strict adherence on such tenets of beliefs as noted by the recognised scholars of Ahlus Sunna wal Jama'a via the ages.

Peace and blessings be upon our Master Muhammad

(Shaykh Dr.) Abul Hasan

London

June 2<sup>nd</sup> 2014/5<sup>th</sup> Sha'ban 1435 AH

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<sup>3</sup> See here for some other matters related to Imam Mujahid - <http://www.darultahqiq.com/the-makan-narration-attributed-to-imam-mujahid/>

## **FOREWORD**

**BY MOULANA MOHAMMAD YASIR AL-HANAFI**

In the name of Allah the Most Kind, The Most Beneficent and the Most Merciful. Peace and blessings upon his beloved messenger, his family and his companions.

This is a refutation written by my brother in Islam, Usamah Muttakin, in response to a Salafi brother who had written a refutation against me. It defended the anthropomorphic creed stated by Hafiz Ibn Taymiyyah (R.A) in his Fatawa that Allah will make the Prophet ﷺ sit next to Him on His throne.

The opponent did not only try to defend Hafiz Ibn Taymiyyah, but also attempted to falsely project this creed, which is nothing but anthropomorphism and corporealism, on to the pious salaf. We seek Allah's protection from such slanders and lies regarding our pious predecessors. Ameen.

It was a shock to me when it was brought to my attention that the opponent endeavoured to defend such an absurd creed, which is based on fabrications; the reason for my bemusement being their so-called zeal for authenticity.

Alhamdulillah, brother Usamah has written the refutation very well and dismantled every argument of the opponent, using sound evidences. The truth will be evident to anyone who reads this rebuttal, Insha-Allah.

We ask Allah to accept our beloved brother, Usamah's, efforts and make this a means of salvation for him, on the Day of Judgement. May Almighty Allah accept him for his deen. Ameen

(Moulana) Mohammad Yasir (Imam of Madrasah Abasiyyah, Bradford)

May 28<sup>th</sup> 2014/30<sup>th</sup> Rajab 1435 AH

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**Praise be to Allah azza wa jal to whom all praise and thanks is due for the endless blessings bestowed upon us. May the blessings of Allah azza wa jal be upon the noble messenger and upon his pure family and his rightly guided companions.**

## **INTRODUCTION**

There is a very little known fact that is now becoming apparent and clear to the masses. This fact is that a particular faction who lay claim to following Islam according to the salaf (first three generations of Islam) are in reality establishing and encouraging beliefs which are built upon spurious and fabricated narrations that cannot be taken into contention, whilst falsely projecting these beliefs onto the salaf. The beliefs in question are no doubt packed with tashbih (anthropomorphism) and tajseem (corporealism); that is to ascribe physical limbs/body parts to Allah azza wa jal as well as likening Him to His creation and we seek refuge in Him from such matters.

What is it that has brought these people to accept such strange beliefs and falsely promote them as the beliefs of our pious predecessors? The answer to this lies in the reality that these individuals are using a medieval scholar as the yardstick by which they measure up the salaf, thus this scholars every word is blindly followed and assumed to be the beliefs and practices of the salaf. The scholar in question is none other than Ibn Taymiyyah (Rahimahullah), though he was a great scholar of his time he made a number of serious blunders which he was taken to task for by scholars of his time and later. It should also be noted that along with Ibn Taymiyyah (Rahimahullah), these individuals blindly follow his student Ibn Al Qayyim (Rahimahullah) who too had problematic beliefs and ideas. It is unfortunate that the authorities among them have taken up these problematic beliefs pioneered by Ibn Taymiyyah (Rahimahullah) and have attempted to ascribe this to our pious predecessors, also encouraging the masses to take them up and further propagate them.

One of the problematic beliefs presented by Ibn Taymiyyah (Rahimahullah) which was also taken up by his student Ibn Al Qayyim (Rahimahullah) in his works was regarding the interpretation of the Qur'anic verse, *"And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station."* (17:79). It was the belief of Ibn Taymiyyah (Rahimahullah) that the interpretation of the "praised station" (al-maqam al-mahmood) was that Allah azza wa jal would seat the prophet ﷺ with Him on his throne. Ibn Taymiyyah (Rahimahullah) writes;

إذا تبين هذا، فقد حَدَّثَ العلماء المرضييون وأولياؤه المقبولون: أن محمدًا رسول الله يجلسه ربه على العرش معه

**"It has been narrated by accepted scholars and accepted saints that Allah will seat the prophet ﷺ on the throne with Him."**<sup>4</sup>

On the next page he stated;

لا يقول: إن إجلاله على العرش منكر – وإنما أنكره بعض الجهمية

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<sup>4</sup> Majmoo Al Fatawa, Vol 2, page 486, chapter titled "Creed of The Salaf" (Dar Al Hadith Al Qahirah edn)

**“This has only been rejected by some Jahmiyyah”<sup>5</sup>**

This is a highly suspect belief that is reminiscent of the beliefs of the Christians as they say,

**"[Jesus, High Priest of a Better Covenant] Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,"<sup>6</sup>**

The great scholar Imam Zahid Al-Kawthari (Rahimahullah) said about this,

**“Whoever imagines that our Lord sits on the Throne and leaves space at His side for His Prophet to sit, has followed the Christians who hold that ‘Isa was raised to heaven and sat next to his Father – Allah (swt) is clear of the partnership they ascribe to Him!’<sup>7</sup>**

It was this particular erroneous belief that my esteemed teacher Moulana Muhammad Yasir highlighted through his social network profile (Facebook) and unfortunately some individuals from the salafi group defended this and one individual went to the extent of writing a reply in defence of Ibn Taymiyyah’s (Rahimahullah) position on this. This person is Raza Hassan who goes by the name “Ahlul Isnaad”. It was under the guidance of Maulana Muhammad Yasir that I compiled an exposition of this persons errors which he made in blindly defending such a preposterous belief, my response has been collected into this small book with the intention that it will bring clarification to those seeking the truth so that we may attain the pleasure of Allah azza wa jal.

As this was a reply to an article we have kept the same format of bringing the authors statements and responding to each of them. All the objections by the individual have been left in their original form and the answers to each of their objections and evidences have been given below them. All references for our replies have been provided in the footnotes and where possible the original Arabic statements have also been added within the text.

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<sup>5</sup> Majmoo Al Fatawa, Vol 2, page 487, chapter titled “Creed of The Salaf” (Dar Al Hadith Al Qahirah edn)

<sup>6</sup> (Hebrews 8:1)

<sup>7</sup> Al-Kawthari, Maqalat, pg. 358 (Translated by GF Haddad)

## REBUTTAL OF AUTHOR'S OPENING STATEMENTS

The author of the article unfortunately began his reply with a very peculiar insult, he says;

***“We, unfortunately, do not have the ability to fly and come to you to answer like your Haaji Imdaadullah Sahab. Nor do we have the super-heroic powers of Nanotwi Sahab to come to your dream and answer you.”***

Of course he is mocking a thing which he has no knowledge of, which is not surprising. There was no need for us to depend on our elders to aid us in our dreams, rather the one questioning may wonder whether Hafiz Ibn Taymiyyah (Rahimahullah) himself appeared in our dreams to inform us of his errors and help us. His prominent student and disciple Hafiz Ibn Al Qayyim (Rahimahullah) writes;

وقد حدثني غير واحد ممن كان غير مائل إلى شيخ الإسلام ابن تيمية أنه رآه بعد موته وسأله عن شيء كان يشكل عليه من مسائل الفرائض وغيرها، فأجابه بالصواب • وبالجمل، فهذا أمر لا ينكره إلا من هو أجهل الناس بالأرواح وأحكامها وشأنها • وبالله التوفيق •

**“Indeed more than one had narrated of who were not inclining to the Sheikh of Islam Ibn Taymiyyah, that they saw him after his death, and asked him about things which they doubted about of the cases of the obligations and other than it and he answered them with the right thing. In the entirety, this is a matter that is not denied but the one who ignores mostly with the souls, its judgement and affair. And by Allah the success.”<sup>8</sup>**

There is no room for him to deny the attribution of this book to Ibn Al Qayyim (Rahimahullah) as some from among the authors same ideology try to claim that this book was written before Hafiz Ibn Al Qayyim (Rahimahullah) met Hafiz Ibn Taymiyyah (Rahimahullah), however anyone with sense can clearly see from the above that this was written long after the death of his teacher. Also, the great Imam of this particular ideology; Sheikh Ibn Uthaymeen (Rahimahullah) defended this book and praised it in two of his fatawa, he says;

الشيخ: الكتاب فيه مباحث قيمة وجيدة ومن قرأها عرف أنها من كلام ابن القيم رحمه الله وفيه هذه القصص التي ذكرها من المنامات عن بعض الأموات فالله أعلم بصحتها لكن كانه رحمه الله تهاون في نقلها لأنها ترقق القلب وتوجب للإنسان أن يخاف من عذاب القبر وأن يرغب في نعيم القبر فالقصص حسن والله أعلم بصحتها

الشيخ: إنهما كتابان عظيمان مفيدان فيهما عبر وفيهما أحكام فقهية فهما من خير المؤلفات وابن القيم رحمه الله كما هو معلوم للجميع رجل واسع الإطلاع سهل العبارة سلسها وأنا أنصح أخواني طلبية العلم بقراءة كتب شيخ الإسلام ابن تيمية وابن القيم الذي هو تلميذه وتربى على يده علماً وعملاً ودعوة وقد أوصى بهما شيخنا رحمه الله عبد الرحمن بن سعدي لأنه رحمه الله انتفع بكتب الشيخين انتفاعاً كبيراً ونحن انتفعنا بهما والحمد لله فنشير على كل طالب علم أن يقرأهما لينتفع بهما.

<sup>8</sup> Ibn Al Qayyim, Kitab Ar-Ruh, pg. 45 (Al-Maktab Al-Asriyya edn)



i.e “this is from the words of Ibn Al Qayyim (Rahimahullah), it is a very great book and I encourage people to read it etc”.<sup>9</sup>

The one opposing then says;

***“we had previously written a few articles in answer to your questions, but you were the one who never answered us back.”***

The previous articles were so poorly constructed, built upon fabricated narrations that I was capable of demolishing them in a matter of minutes in a simple comment, I am still waiting for a response to that.<sup>10</sup>

Then came the biggest slander and lie from this misinformed person, the heinous slander and accusation against the salaf. He dares to say;

***“Anything that Ibn Taymiyyah has or may have said was preceded by many giant Scholars and the righteous Salaf in every single word he said.”***

It is now that we will dissect and dismantle the precarious evidences that he set forth. One should bear in mind before they witness the debilitating deconstruction of false claims, that these merciless people attack our brothers and sisters for narrating weak ahadith in fadha'il (virtues) which is permissible and agreed upon by all muhaditheen yet they use weak and fabricated ahadith in order to support vile and putrid matters in aqa'id (belief)! This exposure of their cult is all too necessary and the reader will be able to see this as luminously as the day.

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<sup>9</sup> Ibn Uthaymeen, Maktubat Al Fatawa, Fatawa Nur Ala Al Darb, Advice on knowledge (Full fatawa can be found online). Please note that there are some errors in the Arabic fatawa that are not due to us, we have reproduced it exactly as it was and took it upon ourselves to correct some obvious mistakes but not all.

<sup>10</sup> See appendix A for replies to these objections and others

## ANNIHILATION OF THE FABRICATED AND CONCOCTED EVIDENCES USED

We must remember that all the evidences used by the author except his last are from one book, Al-Sunnah by Al-Khallal.

It should be known that Al-Khallal has not brought a single authentic narration in the chapter of Al-Maqam Al-Mahmood to defend this creed, instead he has given this an anthropomorphic interpretation which sadly the objector is defending. He also ignored all the authentic narrations regarding Al-Maqam Al-Mahmood which Imam Al-Bukhari et al have narrated in their authentic books. Al-Khallal has not only used weak and fabricated narrations to prove this creed, rather he has also used **DREAMS** to prove that the Prophet ﷺ will be seated with Allah on his throne on the day of Qiyamah (Naoozubillah).

Thus, the reputable scholar of the salafi ideology who has edited and written the footnotes to this book, Atiyyah Al-Zahrani, has acknowledged on page 210 that Al-Khallal has gone against the authentic narrations and used **DREAMS** to prove this creed, they are several in number. These individuals accuse our brothers and sisters of shirk and kufr for stating the narrations of dreams in regards to fadha'il (virtue) yet find it completely acceptable in aqa'id (creed) when it suits them! I advise this individual and any others who read this not to quote the books of creed which have beliefs based on dreams. I would also like to say that the value of this book of creed (which has dreams and fabrications) according to the neo-salafi editor is like that of Ibn Taymiyyah, Al-Zahrani has mentioned many reason in the introduction as to why he had chosen to edit and write footnotes on this book; one reason he states:

قيمة الكتاب العلمية عند علماء السلف كابن تيمية رحمه الله تعالى

**"The value of this book according to the Salafi scholars is like that of Hafiz Ibn Taymiyyah."**<sup>11</sup>

Now we understand why this opposer used this book do defend his master Ibn Taymiyyah (Rahimahullah). Another reason he has mentioned is that this book (Al-Sunnah) is according to the Qur'an, Sunnah and the pious salaf in explaining the 'correct creed' of the pious salaf.<sup>12</sup> We will let the readers decide for themselves whether the evidences used are in accordance to the Qur'an, Sunnah and the correct creed of the pious predecessors of Islam. In addition to this, the narrations which the opposer attempted to defend are mainly from Imam Mujahid. Refuting the attribution of this narration to Imam Mujahid will suffice for giving an answer to all of his false statements as once this is proven void the whole argument will no longer remain, but still we will take it upon ourselves in giving brief answers for each one insha'Allah.

The following is a point by point answer to each evidence provided by the opposer.

1. In his first objection he says;

***"Imaam Mujaahid is one of the major Taabi'een and a senior companion of Sayyidunah Abdullah bin Abbaas (radiallah anhu) and other Sahaabah. He said under the verse {it is expected that your***

<sup>11</sup> Al-Khallal, Al-Sunnah edited by Atiyyah Al Zahrani, Introduction

<sup>12</sup> Al-Khallal, Al-Sunnah edited by Atiyyah Al Zahrani, Chapter 1 pg 7

***Lord will resurrect you to a praised station} [17:79] that it means, “He will make him sit over the Arsh” [Ref: As-Sunnah by Abi Bakr al-Khallaal, As-Sunnah by Ibn Abi Aasim and others and it is Hasan Lighayrih – there is a consensus of Ulama on the acceptance of this narration].***

***Yaa “Shaykh ul-Bid’ah”, do you dare accuse Imaam Mujaahid of Blasphemy?”***

The reality is that this narration even according to the salafi editor is extremely weak, we go further as even Muhammad Nasir Al -Din Al-Albani stated regarding this chain from Ibn Abi Aasim that, **“Its chain is weak and severed (maqtu).”**<sup>13</sup> Al-Albani mentions that the correct interpretation of Al Maqaaam Al Mahmodd is shafa’a without a doubt and this has been authenticated by Imam Ibn Jarir and Al Qurtubi in their tafasir and Ibn Kathir has not mentioned anything apart from the authentic narration. He further mentions that from Imam Mujahid himself there are two narrations transmitted (1. Shafa’a and 2. Seating of the prophet) and this narration (i.e seating the prophet) has no reliable chain.<sup>14</sup>

Some others like to mention that Imam At-Tabari cited and defended this narration in his commentary, we however would like to state that Imam At-Tabari narrated this from Abbad ibn Ya’qub, Abu Sa’id al-Asadi al-Rawajini al-Kufi (d. 250) whom regarding Ad-Dhahabi said;

**“One of the ‘extremists’ (ghulat) of the Shi’a and one of the heads of innovation – however, he is truthful in hadith”**<sup>15</sup>

Ibn Hibban said of him:

**“He deserves to be abandoned [as a narrator].”**<sup>16</sup>

Next the narrator that claimed to have taken this from Imam Mujahid is Al-Layth Ibn Abi Sulaym ibn Zunaym al-Qurashi (d. 148). Ibn Hajar said that he was abandoned as a hadith narrator due to the excessiveness of his mistakes.<sup>17</sup> He is also declared weak (da’if) and a concealer of his sources (mudallis) by al-Haythami.<sup>18</sup> We question those who cite this as evidence claiming it to be from Imam Mujahid whether it is acceptable or not, the reader will now be capable of deciphering for themselves what is correct and what is not.

As for those who claim that Imam At-Tabari was also among those who held the belief that the Prophet ﷺ will be seated on the throne we provide what Imam At-Tabari states in his commentary of the Qur’an;

**“But of the two explanations concerning this question the likelier to be correct is that supported by the authentic report from the Prophet (s) such as the following from Abu Hurayra:**

**The Prophet ﷺ was asked about the verse: “It may be that thy Lord will raise you to an Exalted Station” and he said: “That is intercession” (hiya al-shafa’a).”**<sup>19</sup>

<sup>13</sup> Al-Albani, Al-Sunna, pg. 305 (#695)

<sup>14</sup> Al-Albani, Mukhtasar Al Uluww’, pg. 16

<sup>15</sup> Al-Mizan, Vol.2, pg.379 (#4149)

<sup>16</sup> Ibn Hajar, Taqrib, pg. 291 (#3153)

<sup>17</sup> Ibn Hajar, Taqrib, pg. 464 (#5685) and Al-Dhahabi, Al-Mizan Vol. 3, pg. 422 (#6997)

<sup>18</sup> Majma’ al-Zawa’id.

<sup>19</sup> Tafsir At-Tabari under the explanation of 17:79

Also we find that Imam At-Tabari rejected the narration of Mujahid towards the end of his life;

**"On his return from Tabaristan (presumably the second journey, of 902-3), the Hanbali's lay in wait for him in the mosque on Friday and asked him about the Hadith "of the Sitting on the Throne" (by which they meant the one that God will seat the Prophet with Him on the Divine throne). Al-Tabari said "I think the hadith has no partisans of whom one needs to take account. It is preposterous (muhal)." He then recited a verse: "Glory to God, Who has no familiar and has upon His throne no sitter!" When they heard this, the Hanbalis and partisans of the hadith ("it is said there were thousands of them"), leapt up and pelted him with their inkpots. Al-Tabari took shelter in his house and bolted the door, and they threw stones at it until there was a great mound of them. Nazuk the Chief of the Shurta then brought "thousands" of soldiers to keep the mob away from him. After this, al-Tabari kept to his house, and the Hanbalis prevented students from visiting him."**<sup>20</sup>

Ibn al-Jawzi relates that Thabit ibn Sinan mentions in his "History";

**"I hid the truth about this because the mob had gathered and forbidden the visit of Tabari in the daytime, and said that he was a rejectionist (rafid) and a heretic (mulhid)."**<sup>21</sup>

So here we see that At-Tabari rid himself of any affiliation to such a narration and that the extreme anthropomorphists went to such an extent to defend it just as they are doing today!

Now an exposure of the lies that these people present is rightly due! He next claimed that;  
***"there is a consensus of Ulama on the acceptance of this narration"***

The truth is that this narration has been refuted by the people of knowledge, thus Imam Ibn Abd Al-Barr Al-Maliki has stated that Mujahid has two statements which have been refused by the people of knowledge, one is this (i.e Allah will make the Prophet ﷺ next to him).<sup>22</sup> At-Tabri has also authenticated in his tafseer that this relates to intercession as mentioned previously.

So Imam Ibn Abd Al-Barr Al-Maliki states that the people of knowledge have rejected it but the opposer says that the ulema have accepted it, is he accusing the ulema of not being from among those with knowledge? It becomes quite clear who the one without knowledge is.

Imam Dhahabi said regarding some of the statements from Mujahid which Sheikh GF Haddad translated, he writes;

***"Mujahid has certain strange sayings pertaining to knowledge and commentary of Qur'an which are rejected and condemned..."***<sup>23</sup>

So how have the ulema come to a consensus on accepting this? In reality Imam Ibn Abd Al-Barr Al-Maliki has stated that this narration has been rejected by the people of knowledge, he further states from Imam Mujahid that the correct narration (i.e shafa'a) has also been transmitted from him, thus

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<sup>20</sup> Ya`qut's "Mu`jam al-Udaba", Al-Suyuti in Tahdhir al-Khawass min Akadhib al-Qussas

<sup>21</sup> Ibn Al-Jawzi, Al-Muntazamthat

<sup>22</sup> Ibn Abd Al-Barr Al-Maliki, Al-Tazkira, pg. 300

<sup>23</sup> Siyar a'lam an-Nubala (4/455, Risala edn)

there is a consensus regarding this interpretation and one should bear in mind that Imam Ibn Abd Al-Barr Al-Maliki is an authority in naql Ijmaa!<sup>24</sup>

Is this not contrary to what has been stated by the one objecting? We have now given sufficient proof that the narration from Imam Mujahid cannot be used as evidence, from henceforth the next evidences will be like a little raft against the beating ocean.

2. He next claims;

***“Imaam Sa’eed bin Iyaas al-Jurayree (rahimahullah) – the minor Taabi’ee said: “Yes, He will make him sit over his throne with Him” [As-Sunnah (1/257)]***

***Yaa “Shaykh ul-Google” what is your Fatwa on this noble Taabi’ee?”***

Regarding this statement of Saeed bin Iyaas Al-Jurayree's statement, it has a narrator, Saif Al-Sudoosi, who is unknown, i.e. Majhool Al-Haal.<sup>25</sup> Even Al-Albani has weakened him. This person should research the ISNAAD before using it, and refer to his scholars who can aid him.

3. His next evidence;

***Imaam Ahl us-Sunnah, Ahmed bin Hanbal (rahimahullah); Imaam Abu Bakr al-Marwazi narrates: “I asked Abu Abdullah about the ahaadeeth that the Jahmiyyah reject concerning the Sifaat, the Ru’yah, Israa, and the story of Arsh (i.e. the sitting of the Prophet on Arsh), so Abu Abdullah authenticated them and said: ‘The Ulama have unanimously accepted them, we accept the narrations as they have come. I said to him, ‘Indeed a person objects in some of these reports as they reached so Imaam Ahmed said’ ‘he has shunned.’” [As-Sunnah by Abi Bakr al-Khallaal (1/246)]***

***O pseudo-Shaykh, what are you in front of Ahmed? What is your worth in front of Ahmed? Indeed you are not even a dust of the feet of Ahmed! Before you object on Ibn Taymiyyah based on your limited mind, Ahmed has objected on your delicate and feeble Madhab, so take it if you have the strength. Now dare accuse Imaam Ahmed of what you accused Ibn Taymiyyah, and see how quickly you will loose your pseudo-honor which you care about a lot.***

In Imam Ahmed Ibn Hanbal's statement, it states qissah al-arsh (the story of the arsh) so how did this befuddled individual deduce this anthropomorphic creed from this text? And he dared attributing it to the great Imam. Even the Salafi editor has stated in the footnotes, that the story of Al-Arsh is referring to "Istiwa' of Al-Rahman above His throne"<sup>26</sup> On the same page the Salafi scholar has stated in his footnotes: "I haven't found any statement of Imam Ahmed where he has said that Allah will make the Prophet ﷺ sit next to him." Alhamdulillah, in the YouTube series by Maulana Muhammad Yasir on the true creed of the Salaf, Imam Ahmed's creed has been proven to be sound and free from such allegations, insha'Allah I am currently working on rendering this into a book for the benefit of all.

<sup>24</sup> Ibn Abd Al-Barr Al-Maliki, At-Tamheed, Vol 7, pg. 157

<sup>25</sup> Tabari, 15/148

<sup>26</sup> Al-Khallaal, Al-Sunnah edited by Atiyyah Al Zahrani, pg. 248

فلا تراجع ذمه (Please look there). So who is limited in mind and lower than dust now? Were you searching for help in your dreams when you came across this? Wake up please!

4. He continues with his claims;

***Imaam Muhammad bin Abdul Malik ad-Daqeeqi (rahimahullah);***

***This great Imaam was asked about those who reject the Athar of Mujaahid (mentioned above), he replied: "The ruling of the one who rejects this hadeeth is to negate him; no one rejects this hadeeth but Heretics" [As-Sunnah by al-Khallaal (1/247)]***

***Yaa "Shaykh ul-Slander", kindly put some Fatwa on this Imaam of Ahl us-Sunnah!***

This narration is weak due to somebody named Haroon in the chain, whose situation is unknown, can the Ahl Ul-Isnaad (as he calls himself) please give the authentic sanad for this. Who is this Haroon? Does he live in Pakistan?

5. His next proof;

***Imaam Haaroon bin Ma'roof – the teacher of Imaam Ahmed (rahimahullah);***

***This great Imaam said about this hadeeth of Mujaahid: "This hadeeth is rejected by the Heretics" [As-Sunnah (1/247)]***

***Yaa "Shaykh ul-Facebook", keep catching!!***

In this chain there is a person called Ahmed bin Abu Zuhair, according to the salafi editor he is unknown. Oh "people of isnaad" why are you using narrations in AQEEDAH which have narrators that are unknown? Can you give this persons halaat? "Keep catching"

6. So he gives more baseless proofs;

***Imaam Abdul Wahhaab al-Warraaq – one of the close companions of Imaam Ahmed (rahimahullah);***

***Look what he says: "Whoever rejected this hadeeth is a Jahmi" [As-Sunnah (1/247)]***

***Yaa "Sharia-Thief", go ahead and slander this Imaam before you slander Ibn Taymiyyah!***

Firstly, this is from Mujahid (refer to above criticism) and number two it has a narrator in the chain who is Ibn Abi Zakariyah, can the opposer help us in finding out who this is? Did you "thief" the sharia from him perhaps? Let us know, shukran.

7. And then he gives as evidence;

***Imaam Ishaq bin Rahwayh – the owner of an independent Madhab (rahimahullah);***

***"Whoever rejected this hadeeth is a Jahmi" [As-Sunnah (1/248)]***

***Yaa "Shaykh ul-Copy & Paste", do you have the guts to accuse Imaam Ishaq bin Rahwayh with your slanderous filthy tongue?***

In this chain there's a Muhammad bin Ibrahim, who is this? Can the one in question kindly give us his authenticity? Or is he getting narrators from Pakistan?

8. Next objection;

***Imaam Muhammad bin Mus'ab (rahimahullah). He recited this verse [17:79] and said: "Yes, he will make him sit over the Arsh on the Day of Judgment to let the creations see his status" [As-Sunnah (1/249)]***

***Yaa "Shaykh ul-Kadhib", the matter has gone way above Ibn Taymiyyah!***

About this statement, again it's from Mujahid. Please prove Mujahid's statement to be authentic, and remember, we are talking about creed here, not stories in Kitaab Al-Rooh. Also there is a narrator in the chain, Abu Abdillah Al-Khaffaf, who is he? From Karachi?

9. He goes on lying;

***Imaam Ibraaheem al-Asbahaani (rahimahullah). He said about the hadeeth of Mujaahid: "This hadeeth is Saheeh Thabat, the Scholars have been narrating it since 160 years. No one rejects it but the People of Innovation, and he criticized those who reject it." [As-Sunnah (1/250)]***

***Yaa "Shaykh ul-Filth", please declare these Ulama as Mujassim!***

Ibraheem Al-Asbahani's statement, his situation is not mentioned.<sup>27</sup> Ya "ahl al-isnaad" its easy taking names for yourself, why don't you live up to your name and give us authentic asaneed?

10. And he errs again;

***Imaam Abu Qilaabah ar-Riqaashi. He said: "No one rejects this hadeeth but the people of Innovation and the Jahmiyyah" [As-Sunnah (1/254)]***

Again this is from Mujahid and secondly Abu Qilaabah would make mistakes in narrating and his memory had changed.<sup>28</sup> I notice no following insult here, did you run out of steam after realising that you're a great liar?

11. He doesn't stop slandering the salaf;

***Ali bin Sahl; He said: "This is the virtue of the Prophet (sallallaahu alayhi wasallam) so whoever rejects the virtue of the Prophet then he is a KAAFIR" [As-Sunnah (1/255)]***

***Yaa "Shaykh ul-Jahmiyyah", what do you say about this?***

Regarding Ali Bin Sahl's statement, look at what your own scholar's statement is: that the virtuous of Prophet ﷺ is established from (authentic) texts and this narration of Mujahid is weak.<sup>29</sup> can the pious salaf call someone a KAFIR based on such nonsense? We'll see who truly is a jahmi very soon!

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<sup>27</sup> Tabaqaat Al-Hanabila 1/96, Al-Manhaj Al-Ahmed 1/373

<sup>28</sup> (Taqreeb, by Ibn Hajar, 1/522).

<sup>29</sup> Al-Khallal, Al-Sunnah edited by Atiyyah Al Zahrani, pg. 255

12. He keeps digging himself a hole;

***Imaam Abu Ubayd al-Qaasim bin Sallaam (rahimahullah). He said: "These ahaadeeth are true, there is no doubt in them. They are narrated by the Thiqah people through other thiqah people until it reached us. We testify to it and believe in it as they have reached" [As-Sunnah (1/258)]***

Abu Ubayd Al-Qaasim bin Salaam's statement has the words "هذه" (i.e these ahadith), which is general and NOT referring to what the opposing is trying to imply. Thus Atiyya Al-Zahrani has stated in the footnotes which this person forgot to read:

قوله "هذه" عام في الأحاديث الواردة في صفات الله عموماً مثل الإستواء والنزول ونحو ذلك

i.e the saying of "هذه" (these) is general in the hadith regarding the attributes of Allah azza wa jal such as the istiwa and the nuzul etc.

13. He digs further;

***Imaam Abbaas bin Muhammad ad-Dauri – the Companion of Imaam Yahya bin Ma'een and Imaam Ahmed bin Hanbal (rahimahullah), he says; "We say about these ahaadeeth what Ahmed bin Hanbal said, following him and his Athaar in that matter." [As-Sunnah (1/258)]***

Abbas bin Muhammad Ad-Dauri's statement also has the word "هذه" (these) which is referring to the general Sifaat and NOT the anthropomorphic creed. Please refer to your scholars before doing your own homemade Ijtihad.

14. He draws near to his end;

***Imaam Abu Dawood as-Sijistaani – the author of As-Sunan, he (rahimahullah) said: "Whoever rejects this then he is a muttahaam according to us" [As-Sunnah (1/214)]***

Imam Abu Dawood's statement is again from Mujahid. Please prove Mujahid's statement to be authentic, and we remind you, we are talking about creed here please provide authentic statements. I'm surprised at the audacity of this person, how dare he attribute such blasphemy to the pious Salaf without an iota of research. Also there is Layth in the chain, Ya "Ahlal Isnaad"! Where is the authenticity of this person? Even Atiyya Al-Zahrani says that the hadith is weak so go look it up oh so called "Ahlal Isnaad"!

15. On his exiting proof he says;

***Imaam Abu Bakr al-Ajurri (rahimahullah), he said: "As for the hadeeth of Mujaahid.... Then indeed the Shuyookh among the People of Knowledge and Narration of Allaah's Messenger have unanimously accepted it with a strong acceptance, and they did not reject it. And (on the contrary) they rejected those who rejected the hadeeth of Mujaahid with a strong rejection and they said: 'Whoever rejects the hadeeth of Mujaahid is an evil person'" [Ash-Sharee'ah (4/1604)]***

Imaam Abu Bakr al-Ajurri's statement is regarding Mujahid so again please prove that first. Is this person so desperate of proving such an aqeedah where there is NO authentic narration from the Prophet ﷺ. Did the salaf base their creed on such narrations? The claim has to be proven by the



claimer! Oh 'Sanad Ka Ashiq', bring your authentic Sanad to the prophet ﷺ to prove this absurd CREED!

So we see as we have shown that Abu Bakr Al-Khallal brought nothing but weak and fabricated narrations to support this preposterous belief, he was so extreme in his belief that the Prophet ﷺ would sit on the throne with Allah azza wa jal that on page 234 of his As-Sunnah he accused Al Tirmidhi (who is unknown to us) of being a jahmi, khabeeth who doesn't deserve to be buried in the graveyard of the Muslims for rejecting this narration. Is this the belief of ahlus sunnah?

## SELF-IMMOLATION IN THE EMBARRASSING CONTRADICTIONS THE OBJECTOR MADE

The one in question sadly made a great number of blunders throughout his entire feeble “refutation” that we will now expose, at this moment in time now that we have exposed his academic dishonesty in quoting fabrications we will point out indiscretions committed by himself that even we felt second hand embarrassment for. The reader will be a witness to this, gauge for yourself whether this person is in a position to be writing “refutations”.

He says in his conclusion;

***“Ibn Taymiyyah believes that all the ahadeeth about this topic are fabricated and that we should not treat scholarly opinions like we do hadeeth of the Prophet (sallallaahu ‘alayhi wa sallam).”***

So after giving a long list of fabricated ahadith in order to prove the belief of his master, Ibn Taymiyyah (Rahimahullah), the opposer admits himself that all the narrations are fabricated! There’s not much for us to say now as he has exposed his own confusion but we continue as he then says;

***“As highlighted by Ibn Taymiyyah this statement is ascribed to Mujaahid, the famous scholar of Tafseer but there is no authentic hadeeth to support this. So do they accuse Mujaahid, the famous Taab’iee Mufasssir, who the actual statement was meant to have emanated from, of Blasphemy as well?”***

Here we see the next contradiction, he admits that the ascription to Mujahid has no authentic hadith to support it and then questions whether we are accusing him of blasphemy, yet he entertains the possibility of it being from him, ascertaining that Mujahid went against Qur’an and Sunnah! We reject it for we hold the best opinions of our salaf and we won’t accuse them of going against Qur’an and Sunnah unlike those that throw people off their “manhaj” when they feel like it.

Moving on, he blunders again, he says quoting from Ibn Taymiyyah (Rahimahullah);

***“...This has only been authentically relayed from Mujaahid and others from the scholars of the past.”***

So after admitting that there is no authentic narration to prove this belief he then stumbles on himself again and goes back to quoting Hafiz Ibn Taymiyyah (Rahimahullah) who believed it was authentically attributed to Mujahid. But then he goes on as he quotes from Imam Dhahabi’s Kitab Al Uluww’;

***“whether the statement of Mujaahid –about the Prophet sitting on the throne-is authentic or not and some scholars state that it is not, it is impermissible to take this as part of the religion or creed because there is no proof for this in the Qur’aan or the Sunnah. (Mukhtasir Al-‘Uloo: 19-21).”***

Subhan’Allah! So now he goes back on himself again and takes the view of Imam Dhahabi that this is not authentically from Mujahid. Oh “ahlul isnaad” make up your mind! If there is no proof for this from Qur’an and Sunnah why is he insisting that this belief was held by the salaf before Hafiz Ibn

Taymiyyah (Rahimahullah), isn't this a slanderous accusation against the salaf?

He also shows that this belief to him is impermissible even after defending his master Ibn Taymiyyah (Rahimahullah) with so many fabricated narrations. We'd like to remind the flummoxed brother that his master said only some from the deviant Jahmiyyah sect rejected this, so according to his masters own fatwa wouldn't that make him a jahmi?

He knows very well that every narration regarding this is baseless hence why he is trying to cast doubt upon whether Ibn Taymiyyah (Rahimahullah) really believed this but we will bring more proofs to show that he contradicts himself and this was actually the belief of his master. The person should look up Al Asmaa Wa Sifaat on page 99 where he has mentioned that Allah azza wa jal is sitting on His Throne and he deduced this anthropomorphic creed from a Qur'anic verse! Abu Hayyan al-Andalusi relates the same about Ibn Taymiyyah in his Tafsir that:

***"I have read in a book by our contemporary Ahmad ibn Taymiyya written in his own hand and which he entitled Kitab al-'arsh (The Book of the Throne): "Allah the Exalted sits (yajlisu) on the kursi, and He has left a space vacant for the Prophet to sit with Him." Taj al-Din Muhammad ibn 'Ali al-Barnibari tricked him into thinking that he was supporting him until he obtained that book from him and we read this in it."***<sup>30</sup>

Hafiz Ibn Taymiyyah's (Rahimahullah) disciple, Ibn Al Qayyim (Rahimahullah) has blindly followed him in the matter as he writes in Al Sawa'iq that;

ثم قال وهل يكون الاستواء إلا الجلوس؟

***"Can Istiwa mean anything other than sitting?"***<sup>31</sup>

He further writes in Bada'i' al-Fawa'id:

***"Also known to us is the hadith of his seating On the Throne, therefore do not deny it. Let the hadith pass exactly as narrated, And do not enter into false notions. Neither deny that the Prophet sits on the Throne, Nor deny that Allah makes him sit there!"***<sup>32</sup>

Also stating in there that this was the belief of Imam At-Tabari which we know now is a slander and untrue! We then later see how the recent pseudo-salafi's have blindly followed both Ibn Taymiyyah and Hafiz Ibn Al Qayyim on this matter; the chief of the neo-salafi's Sheikh Ibn Uthaymeen says that;

فإن سألت: ما معنى الإستواء عندهم؟ فمعناه العلو  
والإستقرار

<sup>30</sup> Abu Hayyan Al-Andalusi, al-nahr al-madd min al-bahr al-muhit (The commentary of the river extending from the ocean). Translated by Sheikh GF Haddad

<sup>31</sup> Ibn Al-Qayyim, Al-Sawa'iq, pg. 1303

<sup>32</sup> Ibn Al-Qayyim, Bada'i' Al-Fawa'id, pg. 1380

***“If you ask what the meaning of istiwa is according to them (ahlus Sunnah), it will mean al uluww’ (elevation) and al istiqaar (settling)”<sup>33</sup>***

He then further mentions;

أنه إن كان يلزم من رؤية الله تعالى أن يكون جسماً؛ فليكن ذلك، لكننا نعلم علم اليقين أنه لا يماثل أجسام المخلوقين

***“If it is necessary in order to see Allah that He has a body then let it be, but we know with full conviction that His body is not like the bodies of creation”<sup>34</sup>***

This is clear anthropomorphism that cannot be denied and it is no surprise that the objector in question would narrate fabrications as his own Sheikh Ibn Uthaymeen (Rahimahullah) would blindly follow his master Ibn Al Qayyim (Rahimahullah) when he forged the word “jalis” in the hadith! In his Ijtima Al Juyush Al Islamiyya on page 70 he has fabricated the word “jalis” i.e sitting, claiming that it is in Musnad Ahmad when in reality the word “sitting” is nowhere to be found! Sheikh Ibn Uthaymeen (Rahimahullah) blindly followed Hafiz Ibn Al Qayyim (Rahimahullah) on this which can be found in his Fatawa.<sup>35</sup>

It is no surprise that Hafiz Ibn Taymiyyah (Rahimahullah) and his disciple held such strange beliefs similar to the Christians, we have already shown in our posts that he referred to Allah azza wa jal as “Father” and claimed that the Bible was unadulterated, this was also recorded by Imam Ibn Hajar Al Haytami in is summary of Hafiz Ibn Taymiyyah (Rahimahullah) as he mentions Al Subki’s refutation of him in his Fatawa Hadithiyya.<sup>36</sup>

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<sup>33</sup> Ibn Al-Uthaymeen, Sharh Al Aqeedah Al Wasitiyyah, pg.204

<sup>34</sup> Ibn Al-Uthaymeen, Sharh Al Aqeedah Al Wasitiyyah, pg.209

<sup>35</sup> Ibn Al-Uthaymeen, Majmu Al Fatawa, Vol. 1, Fatwa no. 57

<sup>36</sup> Ibn Hajar Al-Haythami, Fatawa Al-Hadithiyya, pg. 114-117

## CONCLUSIVE CHALLENGE

Since the opposing was unable to produce any genuine proofs for his master Ibn Taymiyyah (Rahimahullah) he still has much work to do. His master claimed that the belief that the Prophet ﷺ will be seated on the throne with Allah azza wa jal is the belief of “great scholars and saints and only rejected by some jahmi’s” it is upon him to bring evidences since he is the claimer, bring forth authentic narrations from three scholars that held this belief and three authentic narrations from saints otherwise put your hands up and state clearly that this belief held by your master was incorrect and upon deviance! We advise you not to be taymiyyun and blindly follow Ibn Taymiyyah (Rahimahullah) in these matters, leave your fanaticism and come clean. We end with the advice and prediction of Imam Ad-Dhahabi (Rahimahullah) regarding those who follow Ibn Taymiyyah (Rahimahullah). He says in his Nasiha written to Ibn Taymiyyah (Rahimahullah);

***“Oh! The disappointment of him who follows you! For he is exposed to corruption in basic beliefs and to dissolution, particularly if he is short of learning and religion, a self-indulgent idler who does well for you by fighting in your behalf with his hand and tongue, while he is actually your enemy in his being and heart. What are your followers but dogmatic do-nothings of little intelligence, common liars with dull minds, silent outlanders strong in guile, or dryly righteous without understanding? If you do not believe it, just look at them and honestly assess them!”<sup>37</sup>***

We seek refuge in Allah azza wa jal from these heinous beliefs, we ask Him to keep us sincere in our efforts and to forgive all those that erred. We ask Allah azza wa jal to guide the brother that objected and to forgive him.

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<sup>37</sup> Ad-Dhahabi, al-Nasiha al-Dhahabiyya, in the margin of his Bayan Zagl al-‘Ilm wal-Talab, edn. Al-Kawthari (Damascus: Qudsi). For evidences to prove that this was written to Ibn Taymiyyah (Rahimahullah) and the answer to those that claim otherwise see appendix B

## APPENDIX A

There are a number of other weak and fabricated ahadith on the same issue which have not been used in this instance by the objector but have been used in a previous reply to us. We did not take the effort to produce a complete refutation of these problematic ahadith since they were easily answerable in a simple post. Nonetheless we will give some examples of these ahadith and their answers for the clarity of the reader should they appear or be used by others in the future. The first few translations have been taken from Sheikh Abdullah Bin Hamid Ali from his book 'The Attributes of God' and the other narrations are translated and their answers based upon the article by Sheikh GF Haddad, both are highly recommended reads.

### *The First Hadith*

It was related that Aisha (Radi Allahu anha) said, "The Messenger of Allah ﷺ was asked about the praiseworthy station. He said, 'My Lord, Mighty and Majestic, has promised me to sit on the throne,'"

Imam Ibn Al-Jawzi Al-Hanbali comments; "This hadith is not soundly established on the authority of the Messenger of God ﷺ. Despite this Ibn Hamid said, "It is compulsory to believe in the physical contact that has been mentioned about it and the close proximity of the One True God – Exalted be He – of His Prophet ﷺ when He seats him on the Throne." He [also] said "And Ibn Umar recited: *Verily he will have with Us closeness*' (Qur'an 38:25). Ibn Hamid then said, "God mentioned that he will be so close to Him that he will touch part of Him." But this is a lie against Ibn Umar, and whoever believes in the division of the Divine essence has become an unbeliever according to the consensus."<sup>38</sup>

### *The Second Hadith*

Daraqutni related from the hadith of Abu Ishaq from Abd Allah Ibn Khalifa from Umar (Radi Allahu anhu) that a woman came to the Messenger of Allah ﷺ and said, "Call on God, Exalted be He, that He will admit me into paradise." So he extolled the greatness of God, Mighty and Majestic, and then said, "Verily His seat encompasses the Heavens and Earth, and verily, it has a creaking similar to that of the new saddle when He mounts because of His weightiness."

This hadith varies a great deal in other narrations, Abu Ishaq related it from Ibn Khalifa from Ibn Umar. He (Ibn Umar) said, "When He sits on the chair (kursi) Blessed and Exalted be He, a creaking is heard from it like that of the saddle." Ibn Jarir related that Abd Allah Ibn Khalifa said, "The Messenger of Allah ﷺ said, 'Verily His chair encompasses the Heavens and Earth, and verily, He sits on it. So what additional space is left of it is the measurements of His fingers.'" Then he [the Prophet] said, "[...]according to the measurement of His finger." And, it appeared that he put together his fingers [to illustrate the measurement]. He then said, "Verily the chair has a crackling like that of the saddlem when God mounts it because of His weightiness."

Imam Ibn Al-Jawzi Al-Hanbali comments, "This last version is contrary to the first version,... [meaning in reference to the isnad (chain of transmission), not the text of the hadith. The first hadith is related by Abu Ishaq from Abd Allah Ibn Khalifa from Umar from the Prophet ﷺ whereas the last version is

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<sup>38</sup> Ibn Al-Jawzi, Daf Shubah At-Tashbih (Taken from the English translation 'The Attributes of God' pg. 101)

related from Abd Allah Ibn Khalifa directly from the Prophet ﷺ. Abd Allah Ibn Khalifa was a successor who never met the Prophet ﷺ. As for the other version of the hadith, Ibn Khalifa relates it from Ibn Umar, instead of Umar (Radi Allahu anhu).] ...and this is because of the transmitter's own confusion and bad memory. The more fitting interpretation is, "So not even the measure of four fingers of additional space remains." The meaning is that He has filled with His Awesomeness and Greatness."

He further comments, "This happens to be the coining of a similitude about the scope of the Creator's greatness, Splendid is His Majesty. The saying of the transmitters, "When He sits down" and "When He sits up" is the result of their own tampering [with the words of the reports] and from expressing what they believe to be the case, just as those who said about [God's saying]: '*Then He became established on the Throne*' (Qur'an 7:54) [to be] "He sat" [on the Throne]. We objected to this, because it is not permissible with respect to the Creator, Exalted be He, that God be characterised as sitting to the point that that particular object is in excess, since that is one of the qualities of composite bodies."<sup>39</sup> (Translated by Sheikh Abdullah Bin Hamid Ali)

As for the text of the hadith itself (matn), it is considered by Ibn Kathir in his Tafsir (1:31, 2:14) as a "strange" or one-chained (gharīb) narration. Ibn Kathir also states that Abu Dawud's narration from Jabir ibn Mut'am is "stranger yet."

### *The Third Hadith*

Ibn Mas'ud (Radi Allahu anhu) related that the Prophet ﷺ said: "Verily I shall occupy the Exalted Station." It was asked: "What is the Exalted Station?" He said: "It is on the day you will be brought barefoot, naked, and uncircumcised; the first to be given a garment will be Ibrahim, when Allah says: 'Cover my Close Friend.' He will be presented with two soft, fine garments which he shall wear, and he will be seated opposite the Throne. Then I will be given a garment which I shall wear, after which I shall stand at the right of the Throne. Mine will be station which no one else will share. It will be the ardent desire of the first and the last to share it with me. Then a river will be caused to flow from the Kawthar to my Pond." (Translated by Sheikh GF Haddad)

It is narrated with weak chains by Ahmad in his Musnad, al-Tabari in his Tafsir, al-Hakim in al-Mustadrak, al-Darimi in his Sunan (book of Riqaq), Abu al-Shaykh in al-'Azama, and Ibn al-Mundhir. Ahmad and al-Hakim's narrations begin with the words: Ummukuma fi al-nar – "Your mother [speaking to two brothers] is in the Fire" – while al-Darimi's narration begins with the words: Dhaka yawmun yanzilu Allahu ta'alâa 'ala kursiyyihi ya'itu kama ya'itu al-rahlu al-jadîdu min tadayuqihi bih – "On that day, Allah shall descend on His Throne which shall groan the way a new saddle does, due to the pressure it will feel from Him."

The chains of this hadith are all weak as they contain Uthman Ibn Umayr who was variously declared as weak or condemned as a narrator (munkar al-hadith).<sup>40</sup>

All the narrations of this hadith are narrated by either weak or highly problematic chains<sup>41</sup> The hadith master Ibn Asakir wrote an entire monograph entitled Bayan al-Wahm wa al-Takhlit fi Hadith

<sup>39</sup> Ibn Al-Jawzi, Daf Shubah At-Tashbih (Taken from the English translation 'The Attributes of God' pg. 102-103)

<sup>40</sup> See the comments of Shaykh Ahmad Shakir in his edition of the Musnad (4:31-32 #3787), al-Haythami (10:361-362), and al-Dhahabi's rejection of al-Hakim's grading of authentic in the marginalia on the Mustadrak (2:365)

<sup>41</sup> Ibn Al-Jawzi, al-'Ilal al-Mutanahiya (1:20-21 #2-3)

al-Atit (“The Exposition of Error and Confusion in the Narration of the [Throne’s] Groaning”) as indicted by Ibn Kathir.<sup>42</sup>

#### *The Fourth Hadith*

The narration of Abu Umama states that the Prophet ﷺ said: “Ask Allah for al-Firdaws for it is the center of Paradise, and in it is heard the groaning of the Throne (atit al-‘arsh).”

Al-Hakim did not claim that it was sound (sahih) and al-Dhahabi further stated that one of its sub-narrators, Ja‘far ibn al-Zubayr, was “destroyed” (halik) as a narrator; al-Tabarani’s chain also contains him as stated by al-Haythami in *Majma‘ al-Zawa‘id*, who called him “fatally weak” (matruk).

#### *The Fifth Hadith*

The narration of Abu Musa al-Ash‘ari states: “The kursi is the footstool and it groans like a new saddle.”

Its chain is weak as stated by the editor of al-Bayhaqi’s *al-Asma’ wa al-Sifat*. Even if it were sound, it is not traced back to the Prophet ﷺ but would be a mawquf narration halted at Abu Musa (Radi Allahnu anhu) furthermore it is cut up (munqati‘), as the Tabi‘i who relates it, Umara ibn ‘Umayr, did not meet Abu Musa al-Ash‘ari. Finally, the scholars of hadith agree that none of the narrations that mention the groaning are authentic (as discussed in the rebuttal previously).

#### *The Sixth Hadith*

The narration of Abu Dawud from Jubayr ibn Mut‘am, from his father, from his grandfather, states: An Arab came to the Messenger of Allah ﷺ and said: “O Messenger of Allah, people are in distress, the children are hungry, the crops are withered, and the animals are perishing, so Ask Allah to grant us rain, for we seek you as our intercessor with Allah, and Allah as our intercessor with you.” The Prophet ﷺ said: “Woe to you! Do you know what you are saying?” Then the Prophet ﷺ glorified Allah and he went on until the effect of his speech showed on the faces of his Companions. He then said: “Woe to you! Allah is not to be sought as intercessor with anyone. His state is greater than that. Woe to you! Do you know the greatness of Allah? Truly, His Throne (‘arsh) is on His Heavens like this” – and he formed with his fingers something like a dome over him – “and it groans on account of Him like a saddle groans because of its rider.”<sup>43</sup>

The hadith is graded weak by the author of ‘Awn al-Ma‘bud. Al-Dhahabi terms it an “extremely strange” one-chained narration (gharib jiddan) and says: “Allah knows best if the Prophet ﷺ ever said such a thing or not; Allah – (there is nothing whatsoever like unto Him) (42:11)!”<sup>44</sup>

<sup>42</sup> Ibn Kathir, *al-Bidaya wa al-Nihaya*, (1:11-12).

<sup>43</sup> Narrated by Abu Dawud, *Sunan, Kitab al-Sunna*, ch. 19 (4:232 #4726), al-Bazzar, *Musnad* (1:29 #39), al-Tabari in his *Tafsir* (3:10), Abu Ya‘la in his *Musnad*, as mentioned by al-Haythami (10:159), Ibn Abi ‘Asim in *al-Sunna* (p. 252-253 #575-576), al-Ajurri in *al-Shari‘a* (p. 298 #678), and Ibn Khuzayma in *al-Tawhid* (p. 69).

<sup>44</sup> Al-Dhahabi, *al-Uluw* (p. 37-39). Al-Dhahabi also says: “There is not a single established text [i.e. sound] that has the word “groaning” (atit) in it.” Mukhtasar al-Uluw (p. 124). Al-Albani reiterates this statement in his *Silsila Da‘ifa* (2:307 #906).



## APPENDIX B

Al-Nasiha Al-Dhahabiyya is an epistle written by the great scholar Imam Al-Dhahabi (Rahimahullah) when he was around fifty-five years of age to Ibn Taymiyyah (Rahimahullah) towards the end of his life. It is a short but powerful epistle where he distances himself from Ibn Taymiyyah (Rahimahullah), admonishing him and detailing many of his errors. Many of Ibn Taymiyyah's (Rahimahullah) followers in the present day attempt to claim that this was not addressed to him, saying this was addressed to other than him. We will present evidences that this was indeed addressed to Ibn Taymiyyah (Rahimahullah) proving that he did have many problematic positions in aqa'id and other than this which were recognised by his student Al-Dhahabi who advised him and his followers regarding these matters.

The salafis claim firstly that this was actually written by Qadhi ash-Shuhba and not related by any other than him, they state that he was an enemy of Ibn Taymiyyah and that this was the reason for him writing such an epistle. However the nasiha has been documented and reproduced by Hafiz Ibn Hajar Al-Asqalani<sup>45</sup> as well as by his student Hafiz Al-Sakhawi.<sup>46</sup> Shaykh Dr. Abul Hasan Hussain Ahmad (Hafizahullah) mentions that Imam Al-Dhahabi had a son named Abu Hurayrah who was the teacher of both Hafiz Ibn Hajar Al-Asqalani and his student Hafiz Al-Sakhawi hence they could have easily verified whether this was authentically from his father – Al-Dhahabi. The claim that this was from Qadhi ash-Shuhba is unfounded and the claim that he was an enemy of Ibn Taymiyyah is also not proven.

The Nasiha is preserved in Dar al-Kutub al Misriyya (no. 18823), Cairo, Egypt, and in the former Maktaba al-Zahiriyya (no. 1347), Damascus, Syria. The original handwritten edition of the Nasiha is transmitted by Qadi ash-Shuhba but what gives strength to this is that he provided an authentic chain of transmission for it back to Al-Dhahabi. Shaykh Dr. Abul Hasan Hussain Ahmad (Hafizahullah) further mentions that "al-Sakhawi quoted from al-Dhahabi verbatim in his al-I'lan, this is proof that he accepted the authenticity of al-Dhahabi's attack on ibn Taymiyya! Al-Sakhawi did not say that it was forged against Dhahabi or that it came down in the handwriting of Ibn Qadi Shuhba!"<sup>47</sup> This proves that Qadhi ash-Shuhba was not the only one to narrate it but in fact it was also related from other than him.

An orientalist writer Donald P. Little discusses al-Nasiha al-Dhahabiyya and affirms that this was authentically attributed to Al-Dhahabi and that indeed it was addressed to Ibn Taymiyyah, he writes;

"Al-Dhahabi's judgment is so severe, in fact, that two scholars, M. Y. Kokan 'Umri and M. A. H. Bhiiyyani, have claimed that al-Dhahabi could not possibly have written it, arguing that it does not conform to his high opinion of Ibn Taymiyya expressed elsewhere and pointing to the absence of references to such a risala in contemporary sources. **Neither objection is convincing.** Although contemporary biographers did not include the epistle in lists of al-Dhahabi's writings, Al-Sakhawi, writing about a hundred years later, states that he had seen such a work by al-Dhahabi. Moreover, Al-Sakhawi quotes, without identifying, another treatise in which al-Dhahabi offers further criticism of Ibn Taymiyya, as follows:

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<sup>45</sup> Ibn Hajar, al-Durar al-Kamina

<sup>46</sup> Al-Sakhawi, al-I'lan wa al-Tawbikh

<sup>47</sup> Marifah Forums thread, Did Imam al-Dhahabi write "al-Nasiha al-Dhahabiyya to Ibn Taymiyya?", <http://marifah.net/forums/index.php?showtopic=2374>

"Though I have spent long years considering and investigating Ibn Taymiyya, I have found that the only reasons why the Egyptians and Syrians hated him, scorned him, and called him a liar or even an unbeliever, were his pride, his vanity, and his pretensions, his passion to head his fellow shaykhs, his contempt for the great, and his love of publicity".

This passage comes from al-Dhahabi's *Bayan Zaghal al-'Ilm*, also regarded as spurious by Bhujitarianl for the same reasons mentioned above. But the fact is that the opinions expressed in both these treatises faithfully reflect Al-Dhahabi's judgment of Ibn Taymiyya expressed in sources of undisputed authenticity. In general, the best way, probably the only way, to characterize Al-Dhahabi's feelings toward Ibn Taymiyya is to say that they were ambivalent. His praise of the shaykh is routinely eulogistic, but it is invariably qualified by criticism. Unlike Ibn Battuta's remarks, al-Dhahabi's were firmly grounded in first-hand knowledge of the shaykh which resulted from their common interests and their resultant association in Damascus. Both were hadith scholars, distrustful of philosophy and theology and attempts to formulate Islam in scholastic terms."<sup>48</sup>

Therefore we find that there is no room for the detractors to claim that this is not authentically addressed to Ibn Taymiyyah (Rahimahullah) and Allah azza wa jal knows best.

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<sup>48</sup> Donald P. Little, 'Did Ibn Taymiyya Have A Screw Loose', pg. 102-103